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The American Friend

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"Lo, I Make All Things New"
1946

Now in the night at last the year is dying:
Over the city hear the great bells crying
Their stormy clangor to the minutes flying.

What says their tumult? — Are they rung to waken
The New Year or to knell the year forsaken?
Is it with joy or grief men's hearts are shaken?

Grief for the lost year and the lapséd hours! —
The melted snowflakes and the withered flowers:
The unheld anguish and the fallen towers.

Joy for the young year and the sun resurgent! —
The open roads where chances lie divergent:
The fruit's good ardor in the bright bud urgent.

And, — beyond grief or joy, — our deep elation
In Him who, changeless in His intergration,
Yet makes forever new His whole creation.

E. Merrill Root.

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For January 6—God's Concern for the Oppressed

(Exodus 1:8-14, 23-25)

EVILS OF OPPRESSION

With the closing Sunday School lesson of last September, we returned from the study of the history of the children of Israel to three months consideration of the application of Christianity to the many relationships of the individual.

For this quarter we turn again to the studies of a nation in the making, beginning with the period of the deliverance of the Hebrews from bondage in Egypt. Following the death of Joseph, the children of Israel continued to live in Goshen. After some three or four hundred years, the rulers of Egypt ceased to remember the one-time great and powerful Joseph who had occupied second place in the kingdom, and made of Joseph's people slaves and beasts of burden.

The Israelites multiplied so rapidly that the Egyptians began to fear lest they might seize control of the government. To remove this threat to their security, they began to oppress them. It is probable that some of the pyramids still standing in Egypt were built by this slave labor. For a while the taskmasters furnished the straw that went into the brick-making, then to make the work more difficult, they forced the children of Israel to go into the fields and gather the straw. Year after year the oppression became more severe until the children of Israel began to cry to God for deliverance.

We can speculate on what might have happened to these descendants of Abraham, Isaac, and Jacob if everything had gone well with them in Egypt. It is not improbable that they would have inter-married with the Egyptians and have been lost as a distinctive people. What seemed to be a great misfortune to the Israelites was really their salvation.

Much has been said in recent years on the subject of oppression. The Germans have oppressed the people of bordering countries and endeavored to exterminate the Jews. Japan has oppressed the people of Manchuria and China, the same has been said about the English in their dealings with the people of India. In everything I have read, the sympathy and pity has been with the oppressed and nothing but condemnation for the oppressor.

Material prosperity, comfort, ease, and financial security have almost always been looked upon as good, while poverty, hardship, and hard labor have been thought of as evil although actually just the reverse may be true. Jesus said, "Woe unto the world because of offenses for it must needs be that offenses come, but woe unto the man by whom the offense cometh."

Take the long list of oppressors and consider their tragic and ignominious end. Wherever their names appear they will always be associated with evil while the people they oppressed continue to inspire to noble and worthy endeavors. Are the misguided individuals who personify the worst in a given society deserving of any pity and compassion?

Some years ago I heard a man of middle-age, who had served as a missionary and social worker in a most commendable way, say to the members of his home Meeting, "I am just what you people made me." If such a statement is true of a good man it can be equally true of a bad man. Hitler could never have risen to power if there had not already been a strong desire on the part of the German people to dominate Europe. Most of the ideals found in *Mine Kampf* did not originate in the mind of Hitler; rather he gathered them from the German people and he became the spearhead for their advancement. The material degradation such as poverty, illiteracy, and disease which comes to an oppressed people is surpassed only by the spiritual and moral degradation which always comes to the oppressor.

Before the people of the United States yield to the temptation to satisfy their Yankee acquisitive desires for things by the economic oppression of backward and unfortunate peoples of the earth, it might be helpful and profitable for them to study the fate of the oppressors of the past.

Questions:

Is oppression always an unmixed evil?

Would the Negro have been better off left to himself in Africa?

Is national control or socialism a form of oppression?

Can a person be free and independent and at the same time be a part of a community?

P. M. T.

For January 13—God's Deliverance of the Oppressed

Exodus 6:6-8, 13:17-22

LIBERTY THROUGH OBEDIENCE

The story of the exodus of the children of Israel from Egyptian bondage is most intriguing. Moses, one of their own number, had been promoted to a place of great authority in the government of Egypt. His attempt to protect one of the Israelites got him in bad with King Pharaoh and he was forced to flee into Midia where he remained for forty years. At the incident of the burning bush, Moses was directed to return to Egypt and work for the deliverance of his people. After the curse of the plagues, Pharaoh consented to "let God's people go." Moses led them across the Red Sea into Arabia.

Our lesson today extols God as the great emancipator of the oppressed. In the fifteenth chapter of Exodus is recorded the song of deliverance as led by Miriam the sister of Moses. The high note of exultation is found in the words, "Sing ye to the Lord for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

It is not always necessary or profitable to try to moralize on all the Old Testament stories. To picture God as being particularly concerned for and saving one group of people, while he curses and destroys another, has not been the practice of any one people. A God of favoritism is a far cry from the God as revealed in Jesus who forgave his enemies and sought the lost sheep until he found it.

It is well to remember that the universe is on the side of the oppressed and always against the oppressor. The wicked may flourish for a season but their days are numbered. Through pride, arrogance and brutality, they dig their own pit or build their own gallows. Their sins blind their eyes and they move on to their own destruction. On the other hand, oppression brings a people low. They search out their sins and in humility confess them. They sincerely seek to find and follow the will of God. Their physical sufferings push up the ground swells of emotion and spiritual exploits follow. Frustrated in the use of physical force, they develop the powers of the spirit.

The pillar of the cloud by day and the fire by night was a beacon to the oppressed but a hazard to the oppressor. It is always so. The voice of God, guiding the good man, is disconcerting and a hinderance to the bad man. When Elijah walked into Naboth's vineyard and found Ahab there taking over, he was a hinderance and an enemy to the wicked King because, as a representative of God, he stood in the way of Ahab's murderous plot.

(Continued on page 531)

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As History Tests Our Years

A Reflection on the New Year

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"HISTORY is judgment," said Schiller. Though written by the trembling fingers of erring men, history finally deals a severe justice to human affairs. In a given measure of time its records often lack in equity, but the final verdict is trustworthy.

History takes certain years, within which tyrants strutted their power, and edges them toward obscurity. It lifts yet other and more quiet years or events into prominence and gives them monumental records in the memories and spirits of men. If it retains in literature the bloody deeds and songs of a cruel age, it is chiefly because they mark *that age*. But when history retains the Shepherd Psalm, St. Paul's Canticle to Love, a Sistine Madonna, Handel's "Messiah," the stories of St. Francis and myriad other works, it is not because they mark an age, but *because they mark the ageless*, the sublime in the human soul.

It is a high tribute to men that, in spite of their sins and failures, they can recognize and preserve eternal values through literature, music, and art. Their deeper and purer aspirations are marked in what they preserve. The minds of multiplied generations are a refining fire in which our imperishables are revealed.

A Year Within an Age

History certifies that which is significant, though it may be simple and obscure, while it leaves unattested that which is meaningless, though it may seem great in its day and may be marked by pomp and splendor.

Within this full stream, the ending or beginning of a calendar year seems almost trivial. There is no "January First" in the processes of the ages. Yet we, in our generation, need the ritual of the New Year. It calls us to an important type of reflection and contemplation. It is a symbol of time, and time may be almost of the essence of life.

What of this particular year now taking leave from our calendar? What will history do with it? It has been a year, above all years known to people now living, in which important world events have taken place. In this year two wars ended, the European and the Asiatic, a second attempt at world organization was made, and above all else, it is the year of "the explosion."

The bomb as such was not so important, but the fissure of the atom is probably more important in physical phenomena than anything else that has ever been discovered or invented. The discovery of the principle of the axle, the consequent invention of the wheel, the harnessing of steam and electricity, the use of radio waves and all other physical advances may have been a prerequisite to unleashing atomic energy, but probably none of them equals it in the immediate effect upon human life. The first use of atomic energy was in a bomb, but that is by no means its greatest significance.

Our Dislodged Thinking

The explosion in New Mexico and over Hiroshima has blown many scientists out of their cloistered laboratories and shocked them into a recognition that they are responsible citizens as well as scientists. Many of them have begun to talk about the social implications of this new atomic science. They are feeling more responsibility for their fellow men.

Thousands of other men, who are not rooted in "pure" philosophy or in faith, have been shaken. They are rethinking the old texts by which they have lived. The easy optimism of "all's well in the long run" has been inwardly tested. The cracking of the atom seems to them like dangerous tampering with spiritual reality. At the heart of things are we to find death and universal defeat? Must goodness go down in a blinding flame of death, under a triumph of evil? The philosophy of the common man has been rudely shocked as he hears the dire prophecies of his day. He is afraid. *He is not only afraid for his life, but more important still, he is afraid of his thoughts.*

In the year 1945, men have been through a terrific earthquake. It has shaken them in body, mind, and spirit. Their foundations seemed to tremble. What is the meaning of it all? How much of it is real, and how much is the exaggeration of fear? We

cannot know the answer which the judgment of history will bring. Although we are too close to our days to see them clearly, we can believe that the year 1945 will never be forgotten when the fires of time have tested the record. It will be the year of the bomb—the atom, and the beginning of new mysteries. New ideas of the universe are being born, stimulated largely by that phenomenon.

YEARS OF REVELATION

It would be unsafe to prophesy of "things to come" in our physical world, but we venture to predict that in the spiritual realm the best which history has confirmed to date will not be reversed by the years ahead. In that realm we may feel more sure than ever of our foundations. The years will not prove that lying is firmer than truth, that fear is more constructive than faith, or that hatred is stronger than love. Might will not become equated with right. History has too clearly suggested that right is might, in the longer test. The Keeper of our years is not fooling us. His truth is being seen more clearly as our works are tested. The intensity of the storm may shake or sweep away certain superstructures of thought, but it can only reveal the basic truths by which we may live. These are days of deep revelation. Let us be sensitive to what God is revealing.

We are not only witnessing the end of an age; we are greeting a new year and a new age. Whatever was enduring shall continue to be with us in the future. Therefore let us rise and build. It has been said that the message of Jeremiah can be summarized in one sentence, "God builds while he destroys." We are being asked in 1946 and beyond, to build. Our structures will be tested almost inch by inch, for the refining process has been speeded up and moved nearer to us than ever before. Whereas, at one time, men waited upon the years to attest or condemn their work, it is now tested tomorrow morning or even today. *It is not the test of rust, but of acid.* We are therefore kept closer to the very roots of our life. No sheen of unreality can camouflage our structures against immediate testing. They will live or they will perish, and we shall know *soon.* That is one relieving feature of our present days—*the waiting period has been shortened.*

ON THE ROCK OF AGES

Build, we must, though it is between battle lines of unrelenting forces. If we can construct something that will withstand these tests, we shall know that the Lord is indeed the builder of our city and the keeper of its walls. God is ready to build. He stands in the rubble where wasting has scarcely abated. He calls us to lend our hearts and hands. He asks youth to make ready with well-prepared minds and spirits.

These are certainly not "gay forties," and they are hardly "roaring forties" like the decade a century ago. They are "the crucial forties"—they are deadly serious. Yet they will yield a deep joy to those who feel out the foundations of spirit, build patiently and well, knowing that God builds with them. Such builders will open their works for testing. They want no hypocrisy or sham. And they shall be like "a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock."

A Barber Shop Forum

RECENTLY we stopped in the barber shop of a small Western town. It is the center of a splendid farming community, with substantial schools and churches. Several farmers were present and discussing community affairs. We ventured this question to them, "What has been the trend in farmer population and resident ownership in this neighborhood during the past twenty-five years?"

The resulting forum was enlightening. There was disagreement as to numbers and percentages, but definite agreement as to general trends. Some of them asserted that the number of farm families had been reduced two-thirds and that few of those remaining own the land which they farm. Smaller communities near-by are rapidly disappearing, partly due to more rapid transportation, but chiefly due to the disappearance of resident land-owning farmers. In this particular neighborhood as in many other rural areas of America, the churches, schools, and the entire community life are being threatened and this, in turn, weakens the national and emerging world community.

Shortly afterward we sat by the radio, listening to a news broadcast. The commentator was reporting a new ruling by General MacArthur, by which absentee land ownership will be ended in Japan. The small farmers are thereby being "emancipated," with the privilege of buying and owning the land which they farm.

We do not claim to be informed on the system from which Japan is being "emancipated," nor do we know the amount of absentee ownership that can be safely tolerated, but the turning of land to farmers seems to be a wholesome move. With trends in rural America toward absentee ownership and industrial farming, MacArthur may be needed to "emancipate" America after he has "liberated" Japan!

Another Important Word

IT has been said that the finest line in all literature was written by the Hebrews, "Hear, O Israel, the Lord thy God is one Lord . . ." It is this "oneness" that presses with peculiar force against a clearing conscience in our day. We are compelled to accept the immutable truth of "one God, one world and one humanity." We shall hear it referred to again and again as "universalism." It is a good word and represents an important idea. It calls for a new climate for our thoughts. We shall not understand the central movement of this century if we do not grasp it. Make way for an expanding vocabulary in keeping with a new world community.

E. T. E.

Friends Testify in Washington

The following is a statement prepared and given by J. Henry Scattergood of Philadelphia, representing Friends Committee on National Legislation before the Committee on Military Affairs of the House of Representatives, November 30, 1945.

I AM here to speak for the Friends Committee on National Legislation, but I feel that I speak for great numbers of people of all faiths everywhere, who still believe in the non-military pattern of American life that has prevailed for one hundred and sixty years of our history, and who are opposed to peacetime conscription and a permanently enlarged military establishment for such reasons as these:

1. Because they want our country to have real security through the prevention of war; not the false security of an armament race headed straight for a third world war.

2. Because they are not convinced that from a military viewpoint conscription is a sound policy.

3. Because they feel that the enormous annual cost of a great permanent military establishment will threaten our whole American economic and financial system.

4. Because they do not want to have the military services become a predominant influence in our Government and political life.

5. Because they want our boys and young men trained to be upstanding citizens who think for themselves in terms of democracy, self-discipline, liberty, peace and world-brotherhood, not trained to be units in a military machine who think in terms of authoritarian discipline, war, fears, and distrust of other nations.

6. Because they believe real security can be attained by a positive, courageous policy of developing the United Nations Organization and world-wide reduction of national armaments by international agreement.

7. Because they believe that the way of cooperation and mutual service between nations will pay better dividends in security and welfare than great national competitive armaments and perpetuation of a system of power based on suspicion.

I need not review for this Committee the well-known views of the Society of Friends—that war is utterly incompatible with the character and teachings of Christ. All Christians are against war; the Friends and other pacifist denominations have carried their opposition further. Their love of our country is as great, and their desire to serve is as strong, but it has taken the direction of relief of suffering caused by the war, health, and other civilian projects. Congress has recognized the law of conscience and generously provided ways of service other than in the armed forces.

While I represent the Friends Committee, nevertheless, instead of stressing the Friends' view alone I should like to speak as a business man and representative of typical citizens who are deeply interested in the trend of world events.

THE REAL ISSUE

We are not unmindful that General Marshall, General Eisenhower, Admiral King, and our other great military and naval leaders are vigorously urging conscription as necessary for our security, and we recognize that they are entitled to be heard with the greatest respect. They are doing their duty as men responsible for military policy, and they know much more about this than any of the rest of us. But that does not mean that their conclusions about conscription are necessarily right when *all* aspects of national interest and policy are taken into account. These gentlemen speak as military experts, but primarily as military experts. It is their duty to look forward to the possibility of war, and to tell you and all of us how to be prepared for war if war comes. It has become clear, however, that this is not the main issue,—that if war comes there is not going to be any real security for anyone. The main issue is what President Truman, and Prime Ministers Atlee and MacKenzie King recently said it was—the prevention of war. This is a problem beyond the field of our military leaders. This is a problem which you gentlemen of Congress have to deal with and solve—not as military experts—but as statesmen.

The atomic bomb has awakened us to an awareness of an unparalleled crisis in the world. There is a new kind of *fear* throughout the nations. The most awful war of history has just been fought and won; the aggressor nations of Germany and Japan have been laid low; and yet we are passing through a trough of cynicism and of doubt in human nature and human destiny, intensified by the unknown terrors of atomic energy. There seem to be many who think that the best the world can hope for is a precarious peace based on overwhelming force lasting perhaps fifteen or twenty years. What everybody wants, of course, is lasting security.

There are two alternative proposals to obtain this: first, the old preparedness way; second, the new world organization with its planned collective security. Both ways are in side-by-side existence today, and the policy must actually be settled as to which is to prevail. The United States is the strongest nation of all, and is in the responsible position of having to lead the world. It has the responsibility, too, of the knowledge of the bomb. The course our nation follows is altogether likely to fix the future of mankind.

The old military preparedness way is based on the theory that each nation must be stronger than any other, either in its own strength alone or with others to give it the advantage in the balance of power. We know by bitter experience of the two world wars that this theory has not worked. We know that through the centuries it has started more wars than it has stopped; we know that it leads again, as in the past, to a new armament race, and that it is based on a psychology of war; that instead of there being safety in this policy of military preparedness, there is almost certain danger of a third world war. Yet, here we are today, already proposing various steps again in the military race. As Senator Fullbright said the other day, "We propose large armed forces by conscription; we demand exclusive bases in the Pacific, we insist upon our right to participate in the affairs of eastern Europe, and we keep the atomic bomb to ourselves under the guise of a self-appointed, sacred trusteeship. At the same time we deplore militarism; we object to Russia's demand for bases in the Mediterranean and the Dardanelles; we refuse her request to participate on an equal basis in the affairs of Japan. We complain of her actions in the Balkans, and we would oppose any mention of the Panama Canal. This situation seems to point to a lack of guiding principles and convictions on the part of the United States." All these steps, both of ourselves and of Russia, however, are based on individual national preparedness.

BUILDING A WORLD COMMUNITY

The second alternative to obtain security is the newly-formed United Nations Organization. We can rejoice that

all the great allies in the war joined in its formation and are members. In opening the San Francisco conference President Truman said, "We stand in the midst of the vast ruins of the most terrible war in history. We must prevent—if human mind, heart and hope can prevent it—the repetition of the disaster from which the entire world will suffer for years to come. But here and now, at San Francisco, the work must begin with the setting of the essential organization which is to keep the peace when it is won. Our sole task is to create the structure. We must provide the machinery which will make future peace not only possible but also certain. We hold a powerful mandate from the people." This international organization—the U. N. O.—*must* make effective a system of law and justice between nations. We must work toward the transfer of military power of individual nations to the international organization, so that power may be used collectively in support of law and justice. Through it also must be developed economic policies for the well-being of all peoples. Standards and attitudes must be built up to form the foundation of an ordered and peaceful international community. This way is based on the psychology of peace.

These are long-range goals, but they give us our directions. The international organization set up at San Francisco is admittedly only a beginning. Improvements are already being suggested in England and in the United States as to limiting the veto power of the council nations. But, imperfect as it is, the U. N. O. offers the nations the possibility of developing it into an instrument of progress along these lines, if they have the will and the wisdom to do it. There is no other practical possibility in sight. So the choice lies between taking the San Francisco organization and gradually developing it into an instrument for law, justice, security and economic well-being, or sinking back into the old struggle for national power, and its apparently inevitable consequence—war. This making the U. N. O. a success should be the preponderant purpose of humanity. If there ever was a "must," this is it. And all the more so now with the revelations of atomic energy.

The Only Defense

I was at the recent meetings in Philadelphia of the American Philosophical Society, of which I am privileged to be a member. We were addressed by some of the scientists who had worked on the atomic bomb. They all said there is no defense except in strengthening the world organization for peace; that if the atomic bombs are used again in war, the soldier in the army will be safer than the wives and children in the city. They said that every sane person must be concerned with this fate; that we simply cannot afford to be without world government. One of them, in the realm of pure physics, likened the discovery of atomic physics already made to the discovery of America by Columbus, that a whole new continent of discoveries lies ahead, leading in all probability to the solving of the universe and of creation itself.

Now what has all this to do with conscription? Just this: we are in an intervening period now. We are all sick and tired of war but fear leads the world to continue the old attempts at safety through old-fashioned military preparedness, while at the same time creating the new world organization. As I said before both exist side by side, and all the great nations participate in both. But the world hopes for the U. N. O. development from stage to stage. The first step will probably be supervision and regulation of the armaments retained. This received approval by Russia, France and the United States in the last Disarmament Conference. Perhaps later will come the pari passu reduction of individual nations' armaments and the transfer of parts to the U. N. O.; then may follow the international law to hold liable the individual law breakers as criminals, like the criminal trials against the Nazi and Japanese leaders today; perhaps some day the world government can be attained, now so eloquently urged by Justice Roberts.

Now in this intervening period, while the U. N. O. is being brought to more and more development, why introduce *conscription* in peacetime—new and un-American, as it is—as an addition to our forces as they are. We have already a navy as large as all the other navies in the world put together, we have the largest army in peacetime we ever had. Why introduce conscription now? What's the hurry? We have no present threatening enemy—Germany and Japan are finished as aggressors; it is unthinkable that the United States and Great Britain will go to war against each other; General Eisenhower said the other day about Russia, that Russia wants peace with the United States more than anything else. And the United States certainly wants peace with Russia.

Other nations would interpret American adoption of peacetime *conscription* as proof that we don't trust them and that we expect another war; that we refuse to replace competing conscript armies by democratic world cooperation, that really we don't expect the U. N. O. to be successful. If, on the other hand, we really do believe in the U. N. O. and are sincere in our resolve to make it work, let us move in that direction, and not backward to the old-world futile policy of conscription, which we have never had in our history, and this just at the time when all efforts should be made in the other direction. If you want to go in one direction, you don't make a start in another, as this would be doing.

Futility of Military Training

Furthermore, many people have come to believe that in an age of the atomic bomb, military training would be obsolete and futile; that the training of a relatively few scientists would offer more real security today than the military training of a million boys a year.

It is sometimes argued that conscription is needed because we are in the U. N. O. and must support it by military force. A moment's thought makes it clear that under present circumstances the argument is wholly specious. Under existing conditions there is no expectation or possibility that the U. N. O. will be used against any one of the "Big Five." The veto provisions preclude that. Yet it is only for measures against one of these great Powers that conscription could be needed.

We Cannot Rely on Numbers

Let us note in passing, that if millions of trained men should ever again count in the future, we should be fully cognizant of population trends. Astonishing information on birth rates, death rates, and careful calculations on man-power in future years were given by the experts in population studies of Princeton at a meeting of the American Philosophical Society in Philadelphia eighteen months ago. These studies were based on the population, male and female, in 1940 and showed the trends of birth and death rates to the year 1970. These showed that Germany, France, England and the United States would have fewer men of military age in 1970 than in 1940, so that they could not carry on a world war like the one just finished based on man power. Spain, Italy and the Balkans will have about the same numbers in 1970 as in 1940; but Russia will have 12,000,000 *more* men of military age than in 1940.

Let us also look further to the Far East. China has a population of 400,000,000; India—375,000,000. If these na-

tions follow our western examples in becoming military powers, what will happen? I remember twenty years ago hearing Dr. Henry Hodgkin, an English missionary to West China, say how short-sighted, to say the least, we westerners have been in teaching the Chinese, that greatest naturally pacifist state, that the only way that they could gain a place in the sun would be found in the ability to fight for it. The Chinese didn't want to change—there the soldier occupied the lowest place in the social scale. Dr. Hodgkin said the Chinese would learn the lesson, however, if they found they had to, that they could pull triggers as well as the white man; that they could live on rice where our soldiers want beef steak; that they are fatalists and death means little to them. Where, in the long run, shall we westerners come out if we head into a military clash with these eastern peoples? We already have had one lesson with one of them—the Japanese, who copied the worst part of our civilization. To prevent such a clash ever occurring with Russia or with these eastern peoples, it is only intelligent self-interest on our part to make a real working success of the world organization of nations while we have time. This will provide other means of solving world problems than by force, and will set up machinery for settling disputes by peaceful methods.

I have not mentioned costs of conscription. Congress knows only too well the pressure it is under to cut taxes and reduce Government expenditures. The cost of conscription is estimated at two and a half to three billions annually. Secretary Patterson testified before this Committee that the army wants 500,000 men in peacetime, costing several billions; Admiral King wants a navy of 500,000 and 58,000 officers; General Arnold wants 400,000 for the air. On top of these demands for almost a million and a half men with their huge peacetime costs, there will also be vast demands for Veterans, Social Security, medical care, unemployment insurance and all the civilian departments of the Government as well as for the huge debt service. The country will ask where the money is to come from for all these, and if conscription, which certainly is not needed now and which will cost $3,000,000,000 in new expenditure, is added, it would seem $20,000,000,000 to $25,000,000,000 will have to be raised. Business men can well ask what chance there will be for balancing the budget, for reduction of the largest debt ever incurred by any nation in history. Many will even fear that the preservation of private initiative will be threatened. It will be altogether likely that the unsound practice of deficit financing will have to be continued and that some forms of repudiation will have to be adopted such as again lowering the value of our money standard. I well remember being in Berlin and paying a million marks for a newspaper. I am in a business with a subsidiary company in France, and we have seen the French franc go from 19.3 cents down to 2 cents. We need not in this country go all this way, but we shall go part way down this route with sad results to us all, if we do not set our financial house in order.

THE "MORE EXCELLENT WAY"

Friends have been strong believers in the power of goodwill and good deeds in international affairs. The relief work done in many countries by the American Friends Service Committee bears testimony to this. It was my great privilege to have been the first Quaker emissary to France in 1916, and to have been on the first American Red Cross Commission to France. I was the first chief in France of this Quaker Reconstruction and Relief Unit; also later I was a special Quaker Commissioner to the Ruhr at the time of the French Occupation. I can bear personal testimony to the power of the child feeding work in Germany. The Friends were the distributors in Germany of food for children from the Hoover Relief Organization. A million and a half children were fed daily in all German cities of 50,000 population and upward. The effect was unprecedented. The hardest-hearted German father was melted when his under-nourished child came back from school one day and told him that America had brought the children food, which they themselves had no way of providing. "If thine enemy hunger, feed him." It works as nothing else works, if we only have the faith to try it. Let America today go on with the great work of U.N.R.R.A., the Red Cross, the Quaker Relief Committees, and it will be much more efficacious toward our safety than the institution of conscription.

Conscription is not the American way to educate youth for democratic citizenship and world responsibility. Discipline *is* needed, but discipline in a democracy must rest fundamentally on self-discipline and not coercion. Training from childhood up in American ideals and privileges and duties is the only way to produce character and a sense of democratic responsibility. This is the task of the homes, schools and churches, and cannot be done by the army in one year with eighteen year-old boys.

Furthermore, as we look at Germany, Japan and other dictatorships that have used military conscription to indoctrinate their young men, we see what it has done to them. It has made them consider the State, not God, as supreme; it has taught them that the individual exists for the good of the State, not the State for the individual. We look today in the Axis countries for those who have stood out against this philosophy and upon them we hope to rebuild democracy and freedom on the ruins of dictatorship. Why, then, should we think we can preserve our own democracy by indoctrinating our boys with the principles of dictatorship—for an army must always be a dictatorship?

SECURITY LIES IN MORE DEMOCRACY

We respectfully submit that the safety of our country lies not in any great military establishment such as peacetime military conscription would be. George Washington in his Farewell Address warned us not against a large standing army as some would have us believe, but against "over-grown military establishments," which, to use his words—"under any form of government are inauspicious to liberty and which are to be regarded as particularly hostile to republican liberty."

Rather does our security lie in more democracy—not less, in more freedom of speech, more freedom from want, more freedom from fear, more freedom of religion which will make our essential Christianity the very life not only in our own country but throughout the world. To accomplish this requires self-discipline—not the discipline of the army camp; the rekindling of individual conscience—not the submergence of it; complete loyalty to God even above loyalty to the State. These virtues are not taught in army camps.

We are convinced that only as our nation turns from the treacherous path of military power and walks firmly in this path of freedom, can we do our part to create in the world that mutual trust and confidence which are essential if the foundations of democracy are to be securely laid in other lands, and if the world organization launched at San Francisco is to maintain peace. Our prayer is that you and all those in public office may seek and find wisdom from God, and, in the words of Lincoln, "that this nation under God shall have a new birth of freedom and that government of the people, by the people, and for the people shall not perish from the earth."

Responsibility of Christian Missions

By Thomas E. Jones

(An Address Delivered at the Five Years Meeting Sessions)

THE responsibility of Christian missions is the responsibility of the church. The prestige of this church, compromised and shattered by two world wars, must be reëstablished. Its followers must be built up in love. They must not be intimidated by a world of physical power and social pressures. A fresh spirit of confidence among all races and nations must be created. Both humanitarian service and gospel preaching must be stressed. The Society of Friends, a small and scattered brotherhood in this world-wide church, can effectively point the way ahead.

The Missionary Heritage

The missionary movement has a heritage that is both good and bad. No other movement has reached so many people and influenced so many lives for good. During the past one hundred and fifty years, the gospel has been carried everywhere. It has helped the indigenous populations of the world to adjust to the age of power. It has stood between the exploiting settler and the native tribesman. It has pointed out the atrocities of the Congo rubber merchants, the opium thieves of China, and the oppression of the mine operators of South Africa. At the risk of expulsion from the colonial areas, the missionary has raised his voice against political domination and economic exploitation of the dependent peoples of the world.

Moreover, foreign missionaries have loosed the bonds of tribal custom and have freed natives from paralyzing fears and devastating disease. They have exposed the machinations of tribal chieftains and village witchdoctors. They have raised the status of women, safeguarded the rights of childhood, improved the land and represented the rights of dependent races in the parliaments of the world. The work of foreign missions has been the social cement of the coming world community.

But the missionary movement has shared the common faults of the church from which the missionaries have been sent. It has frequently lost sight of the universal character of the gospel message. It has emphasized the cultural framework of that message rather than the universality of its spiritual truth. Personal prejudice has often been mistaken for divine revelation. Local customs have been unnecessarily condemned because they have not fitted into the social pattern known abroad. Missionaries have resorted to authoritarian methods in propagating the Christian message and have counted their success in terms of numbers of converts. Foreign missions have had weaknesses, some of them glaring and unforgivable, but as an expression of the religious concern of free men of the West in the 19th century, no finer expression of human brotherhood has been witnessed.

Four Problems and Responsibilities

With the far-reaching consequences of two world wars, however, the home church and the missionary enterprise face new problems and responsibilities. These are of four main types: 1. Secularization of Christian ideals. 2. Sectarian division of the missionary movement. 3. Revitalizing the world church to provide a spirit upon which the world community can unite. 4. Liberating the Society of Friends for service in the world community.

Secularization

At the conclusion of the present war, as at the end of World War I, the church is confronted with a growth in secularism. Compromise and relative truth have been substituted for the claims of first-hand Christian experience. Young people, inspired by the absolutes of the Christian gospel in opposition to war, have been undercut by the very persons who during the early years of their lives instructed them in the futilities of war and the essentials of Christian forgiveness. They have seen the church that promised not to succumb to the temptations of war again, violate that pledge.

Again, the vast increases of material power and the contemporary attitudes of the victor nations force young people throughout the world to despair of Christian idealism. In China, respect for native faiths has long ago been abandoned and religious ceremonials and household gods have been laid aside; but with them has also gone faith in religious beliefs of all types, and scepticism and materialism have taken the place of religion. Moreover, the tendency in central Europe, parts of Latin America, and the Far East is toward secularism. The war, with its vast production, distribution and propaganda, has secularized the thoughts and actions of men and women. People are looking with envy at the industrial and military power of the United States and are eagerly studying the technological processes with which to match this Leviathan strength of the North. Africa, too, is waking up. Her people are calling for education in agriculture and industry with which to compete in the post-war scramble for power. Scholars and professional men in the victorious countries as well, are placing new hope in the experimental sciences and rational speculations. Faith and idealism have receded into the background. They have been left to defeated minorities who no longer have confidence in man's ability to control his destiny.

Sectarianism

The second problem and responsibility for the Christian Church is to overcome sectarian division in the Church. Intensely zealous, some early missionaries expressed their faith in terms of the sect to which they belonged and from which they derived support for their efforts, as the church members at home also did. To them, there was no difference between their denominational loyalty and their commitment to the Christian message which they came to proclaim. While they recognized the right of other denominations to preach the gospel, they did not feel that the various sects were equal in their possession of divine truth or in the power of translating that into effective Christian citizenship.

It is the responsibility of modern Christian missions to overcome denomination differences and relate a united church to the moral and spiritual problems.

Revitalizing the World Church

The third responsibility and opportunity of Christian missions is to revitalize the world church and to provide a spirit upon which the world community can unite. This vitalization of Christian experience must be provided by a fresh commitment, absolute and complete, to the will of God. It must rest on the concept that the earth is the Lord's and everything that is in it belongs to him. It must be based upon a belief that there is no difference between the Father-God and the power behind the physical universe. It must go further and demonstrate that this God dwells in our midst; that he is a member of the family; that he is a part of the life of every individual; that he is the sensitizing point, measuring rod and indicator of good and evil; that he is a Spirit and Comforter who brings us together in a fellowship of abiding love; and that he is a creative force, working in the grain of things and in the hearts of men to

bring beauty and usefulness to all mankind.

These concepts must be defined and demonstrated by the missionary. They must be made to appeal to the South African chieftain and the Russian peasant. They must provide the same heart throb to the Japanese house-holder as belief in his imperial ancestors. This Father-God of defeated and victorious nations alike must be recognized as the sovereign of all humanity.

Liberating the Society of Friends

The fourth problem and responsibility is the liberation of the Society of Friends for service in the world community. Viewed as a movement, the Society of Friends is capable of pointing the way. It is able to sensitize the spirits of men to evil, whether the evil be seen in terms of great national sins such as authoritarianism and the persecution of minorities, or in pressure group tactics by labor, race, and youth organizations.

The Society of Friends can produce a conscious awareness of social maladjustments at home, in the school, and in the Meeting. The light within the Quaker soul both reveals the nature of evil and strengthens the individual to resist.

Leadership Essential

The Quaker movement can be realized, however, only through a committed, intelligent, and trained leadership. Leaders must be God-filled representatives of a great hunger to bring men together in a wholesome and creative effort which sees a need, and in restless anguish proceeds to find a remedy. With committed spirits and well-trained minds, they interpret the way of love as governors, bankers, farmers, lawyers, manufacturers, teachers, doctors, writers, and homemakers.

These leaders can join hands with each one of us to feed the hungry, heal the sick, and bind up the broken-hearted in this world of paralyzing fear. They, with us can demonstrate that Christ still lives in the hearts of men, that He is in our midst, encouraging and pointing the way. He is ready to send us out with a power more amazing than that of atomic energy. Building on that explosive missionary outburst of a hundred years ago and utilizing the marvelous advances of science in recent decades, the consecrated missionary of today can provide the only sure basis for world-community.

There is no greater need than the selection and training for leadership of this type. Schools, colleges, churches, and mission boards must enable young men to become partners in a shared enterprise with the living God, an enterprise that is world-wide and provides the only hope of a United Nations Organization that will last. Now is the time for creating, for bringing order in a frustrated and discouraged world. It is the responsibility of Christian missions worked out and freshly applied, through the ecumenical movement. Let us go forward.

LETTER FROM LESLIE AND BLANCHE SHAFFER

Dear Friends:

We have now been in Paris for three weeks and already feel very much at home in our little apartment in the Center. Our French windows open to the sun and look out on a garden which promises to be gay in the spring. We do not have to get out of the building to attend worship or to go to the office. Each morning we meet with a few American, British, and French workers of Secours Quaker for a brief period of worship. Thursday evenings and on Sundays we join with the French Friends and friends of the Friends in their regular meetings. Our thoughts constantly turn to the groups of Friends with whom we have met in America.

We are planning to visit Friends in Switzerland at the end of December and expect to spend Christmas with Blanche's mother in Geneva. Her brother, Roger, often comes to Paris and has visited us here in our new home. The latter part of January we look forward to being with Friends in London. We welcome these opportunities to be with different groups of Friends and also realize that Friends from many part of the world will find their way to our home in the Center. We have already seen Heberto Sein from Mexico on his way to Denmark; Marjorie Martin from London and Margaret Jones from the American Friends Service Committee on their way to Switzerland, as well as Patrick Malin returning from Frankfurt, Germany. Our Thanksgiving Day was celebrated with British and American representatives who from their A. P. O. packages contributed towards the festival.

We received a cable on November 24, telling of the passing of Leslie's mother the day before, following a brief but peaceful illness. It brought great sadness to us to be so far away from the other members of the family at that time. We have found comfort in the message of the 23rd Psalm and have discovered in this experience the power of the Eternal Spirit to minister to our spiritual needs. We are grateful for the felt presence of mother's spirit with us here.

Our first two weeks were spent in an unheated apartment, but fortunately now the Center is heated. On the streets one sees so many uniforms and garbs of church dignitaries that at times people passing seem to be in a carnival procession. The Parisian hats are most awe inspiring in their height and grandeur, but one's attention is soon diverted by the clatter of wooden soled shoes worn often on barefeet. Prices are about ten times above prewar level and rationing of most things is still rigid: the sugar ration amounts to two lumps of sugar a day, meat to 2/5 of a pound a week, coffee 1/5 of a pound per month, cheese less than 1/5 of a pound per month, margarine 2/5 of a pound, flour half a pound. There is no rice, no lentils or other legumes, no cocoa, no tea, no jams or jellies, no canned goods, etc. A family of three receives about 450 pounds of coal for the winter. You will see the French still have a rigorous life although conditions are better than a year ago.

This Christmas season we shall be thinking of you as we celebrate the birth of Christ. Surely His message is needed by our world. A Catholic ceremony this week in Paris celebrates the return of the Virgin Mary who appeared in 638 in a boat in the port of Boulogne. Today her statue is carried through all the cities and villages of France in a procession called the "Great Return" reminding men and women that peace and unity can only come to the nations, to the communities, to the social life, to the family, and to the individual as they each one return to God.

Affectionately yours,

Leslie and Blanche.

THE EVERLASTING TRUTH SHALL NEVER BE ROOTED OUT

The Ways of the Lord are unsearchable, but He reveals them to those that fear Him, and whatever may be manifest to any other, this I am certainly persuaded of, that through all these things the Gospel of Truth shall go on to prosperity and though the day be dark and gloomy and the wrath of the wicked be great, yet the bound is sure beyond which they cannot pass, and though we that remain alive to this day were all dissolved and were all rolled together in the dust, yet that Life and Power in which we have believed and that Everlasting Truth of which we have testified and for which we have suffered, shall never be extinguished or rooted out, but it shall find other persons to declare it from generation to generation while the sun and moon endure, and in this faith let all be assured and comforted in the Lord. Be cheerful in your sufferings; comfort and strengthen one another in the royal Seed of God, and let all live and dwell in the promise of Life and Immortality, looking above all the rage and wrath of the enemy and feeling that which is without end.

Francis Howgill.

Wasted Goods

A Sermon by Gorman Y. Doubleday

There was a certain rich man, which had a steward and the same was accused unto him that he had wasted his goods. Luke 16:1.

THE familiar parable of the Unjust Steward, as always in the teachings of Jesus, has had meaning and insights for every age, and certainly for ours. When in all of history, has humanity seen the door to "the true riches" stand so wide open? When have so many men of earth caught a glimpse that at once reveals an abyss and such bounty? As in every age, so now, one sees men that are unmistakably possessed of the "true riches," while all around him are struggling, striving, mortals that lay themselves down in a poverty so devastating and so real that ordinary men are made to wonder and angels to weep.

The unjust steward was commended because he dealt "wisely" with his dilemma. He made "friends" with his Lord's "debtors." Those who might have been witnesses against him, "took him in." The question is "How can a man or a nation or the world take 'the unrighteous mammon' and transform it into the true riches?"

First, we have the answer of thousands of unjust stewards. The "wasted goods" philosophy is, "Keep whatever we have for ourselves." The respectable "rich man" in the same chapter expresses it "Soul take thine ease." Let us pose it in these up-to-date moral questions:

Can a nation or individual become possessor of "the true riches" by:

1. Trying to hoard the secret of atomic energy?
2. Conscripting all their boys just out of high school for a year of military training?
3. Ignoring the terrifying specters of disease and famine that stalk the earth?
4. Rearing high tariff walls and cornering markets to create an artificial scarcity?
5. Sending abroad every commercial and money-making device and keeping the Christian gospel at home?

These are not hypothetical questions. Would to God that they were! Instead, most of them are hoary with age and stamped with respectability. They were in use in Jesus' time. They seem almost immortal for they are still tacitly supported by many church people, various voices of nationalism, and self-interest. And when the great God asks us to "give an account" of such stewardship, history, even as the parable, has had to say "thou mayest be no longer steward." Why? Because of the "wasted goods!"

That history is eloquent with the voices of the ancients, muted voices from a hundred wars, the awakening voices of men of color; indeed the very voice of God saying, "Give an account." This is the way of failure. It has been tried —"weighed and found wanting."

In the second place, the secret of the "true riches," for a secret it seems to be, lies in the discovery of what is "our own" and "what is another man's." By what divine alchemy can that which is another's become our own? Even as to each of the men in the Parable of the Talents, there is something given to each of us. In a democracy it is presumed that each shall have a voice in what shall be done with the "goods" that has been entrusted to all. Let us examine some of the "goods" for which we shall give an account. What shall we do with this newly awakened giant, nuclear or atomic energy? Will it become a "friend" to receive us or a giant with a sword of Damocles that hangs over friend and foe alike?

For Good or For Evil

We are told that T. N. T. sets up pressure waves of one mile per second, but atomic energy at more than half the speed of light crashes through the universe at one hundred thousand times that speed! Why must we call it a weapon? Why try to fence it off? The man with one talent could not get away with that! Why not put it to work, healing bodies, moving mountains, creating and distributing the unrighteous mammon in order that to us and to others, it may minister now and become the "true riches" at last? Otherwise it will not only destroy Hiroshima and Nagasaki, but America and Europe; perhaps turn the earth to a flaming void and disembody a billion spirits for judgment.

If the "unrighteous mammon" rules, it will decree that more than a million boys leave their homes and their churches for a year of training as Government conscripts. At an estimated cost of as much as four billion dollars per year, their hands will be taught to war and their feet to march. What this will do to their opening minds, only God can know.

One other, the One who spoke the parable, is part of this picture—so much a part, that His birth dates the calendar for millions, and He is called the Light of the World, The Door, The Bread of Life, and "the Only Savior." He is "the certain rich man," the owner of all, the One who asks for the accounting, the One who is the friend of sinners and taught men how to make friends of the master's goods, even the unrighteous mammon. The matter becomes a choice. Will it be God or mammon? It cannot be both.

If under God, the Society of Friends and her sister churches should experience a great spiritual awakening, a mighty gale of the Spirit, there is hope. Put this atomic giant in the hands of redeemed, well-trained young men and women, whose hearts are taught to love and minds to think, and the world can be touched mightily for God in one generation.

If we choose Mammon, multitudes will miss the true riches, the great Christian mission will languish and who can say that the Christ of Calvary will not weep over this proud culture even as He did over Jerusalem. Perhaps the prophecy will not refer to strewn stones, but to cinders and ash. Even the "wasted goods'" will be lost, living souls will be beggared because we wasted His goods that might have become "the true riches." Shall we not at once begin to repent and pray, rededicate, and evangelize, and take the ministry of healing and relief as fast and as far as we can? Perhaps we shall not be too late.

THOSE INEVITABLE ERRATA EDITORIAL CONFESSION

Perhaps it was too much to expect, but we had hoped that the sessions of the Five Years Meeting would leave us with a clear record, in THE AMERICAN FRIEND. Vain hope!

Our editorial eye scanned the picture of the California delegation and, after proper deliberation, we called their one woman delegate, "Helen Walker." Alas and alack! It was Ethel Votaw instead. We still say that, in a picture, either would pass for the other, which is a high compliment to both.

We felt most shaky about possible omissions of visiting Friends. Bliss Forbush, Chairman of the General Conference, and La Verne Forbush, his wife, were present. C. Marshall Taylor of New York, who has graciously sent many trial subscriptions of THE AMERICAN FRIEND to various Friends, was also present. We regret also that Juan and Isabelle Reyes, minister, and his wife, of the Mexican church at Whittier, were not included. Shall we ask, "Any more?" or might it loosen an avalanche?

Now for the honors in attendance! We suggested that North Carolina carried the laurels as to numbers, aside from near-by Yearly Meetings. Comes now one, Hershel Folger, suggesting that miles should be reckoned in the appraisal. There were forty-five Friends from California Yearly Meeting coming five thousand miles round trip. Can any Yearly Meeting, near or far, exceed the 225,000 miles contributed from California?—Editor.

What Kind of People?

The following is an extract from an address by John Foster Dulles, Chairman, opening the Philadelphia meeting of the Commission on a Just and Durable Peace, November 8, 1945.

Now that Germany and Japan have been defeated, just and durable peace depends on the answer to four questions:

I. What kind of people are we going to be? The German Nazis and the Japanese Militarists were a kind of people who could never live peacefully in any world. They exalted force and thought that hardness was the most desirable human virtue. They consider the Christian virtues to be contemptible weaknesses. War has made many into the kind of people which the Nazis were. They accept with complacency what revolted us when the Nazis first did it. Men must quickly get away from that if the world is going to be a world in which men will live at peace.

II. Are men of good will going to team up together? A minority must save the world. There is nothing unusual or startling about that. Always minorities have blazed the trail of history, but such minorities have been well-organized minorities. Today Protestant Christians need to work more closely together. They need to work on parallel lines with Roman Catholics and Jews, whose views about world order are much like our own. We need to coordinate the efforts of men of good will everywhere so that there can be concurrent action in many lands. Only through organization and cooperation can a minority be effective.

III. Will the peace settlements reflect principle or mere power? We are emerging from six years of war, during which morality and principle have increasingly been put aside in favor of military expediency. The war has now ended and with that ending, principle and morality must be reestablished in the world. If peoples and lands are shifted about merely to serve the strategic or economic advantage of the most powerful victors, such settlements will not be lasting or productive of peace. Of course, there are honest differences of opinion about what are the correct principles and what is their application to any particular situation. No one can have it one hundred per cent his own way. We must, however, strive for our ideals as we see them and if we cannot achieve them all at once, we must not abandon them, but keep on working for them.

IV. Are we going to make the United Nations Organization work? The business of peace-making is inevitably a disruptive process. Nations which sat at the same side of the table, planning a common effort against common enemies, now find themselves sitting on opposite sides of the table. We must not let that be the pattern of the future or allow that procedure to make the permanent grooves in which our future lines will fall. To prevent that, the United Nations must start anew to work together against new common enemies. Those enemies should be the social enemies of mankind: want, fear, disease, intolerance and the like. The United Nations Organization is designed to launch such new campaigns. Thereby it can set up unifying forces which will offset the divisive influences of peace negotiations. We must make pulling together, rather than pushing apart, the permanent way of the future. The United Nations Organization can assure that, if it quickly and competently undertakes curative and creative tasks which will develop fellowship among the peoples.

FRIENDS IN GENEVA

Robert Root of the Des Moines Register is on assigned correspondence duty in Europe. As a friend to THE AMERICAN FRIEND *he will send us occasional news.*

Through a church-related organization, this seat of the old League of Nations has finally received complete information about its successor, the United Nations.

For several weeks after the San Francisco conference, the Swiss had only scraps of information about the United Nations organization. Then the Geneva Research and Information Department, associated with the American Friends (Quakers) Service Committee, issued fifty-seven-page mimeographed booklets of the French and English texts of the new charter. The five-hundred copies of the first edition were sold out from Geneva news-stands within five days. A second, printed edition of two-thousand copies is now being printed.

Like the rest of the Swiss, the Quaker office had trouble in getting the text. The English version was pieced together from the *London Times* and a partial text from the American legation. The French version was made up from one released by the O. W. I. in Paris and another issued by the French foreign minister.

The introduction states that United States Senate approval of the charter "is a fact of the greatest political importance." "Each one of us," the introduction continues," "has a responsibility in teaching our children that only the conception of the brotherhood of man will be able to transform this world from one in which hate and selfish interests have guided the actions of individuals and nations. We must imbue them with the sentiments of love for one's neighbor, respect for human personality, understanding and tolerance. It is only through these principles that humanity may really enter on the path towards progress."

The book also includes statements by former secretary of state, Edward Stettinius; peace proposals of the famous Quaker, William Penn, and the official statement of American Quakers about the charter.

The information department here was established by the A. F. S. C. a year ago. It is under the direction of an Hungarian Lazzlo Hamori, "a friend of the Friends."

THE WHOLE SAD WORLD ON THE MOVE

Edward N. Wright reports on his experiences as a member of the AFSC/UN RRA team now working with displaced persons in Bavaria. The team, composed of Viola Pfrommer, Russell Richie, Ima Lieven, Sarah Howells, William Edgerton, and Edward Wright entered Germany together.

He writes of calling on Rudolf Cohen and his Quaker family in Munich, describing him as a picturesque, charming person in his eighties who as part Quaker, part Jew, enjoyed an unusually fortunate position and was able to organize work for Allied prisoners of War which was finally given Nazi sanction because it was understood that British and American Friends were doing similar work in their own countries.

Citing Vilsburg as a typical Bavarian town, Edward Wright states that while outwardly the villagers may seem to be happy and normal, one soon realizes the war has left its mark on every household and the streams of refugees are always a constant reminder. His impressions of Bavarians are that they are glad that the war is over and that they happen to be in the American zone of occupation, and are apparently content to have Nazism and militarism a thing of the past. They are friendly, hard-working, and industrious.

The problem of displaced persons, however, is appalling, and the help that can be given is a mere drop in the bucket of their needs. He finds that it is not easy to meet their gratitude and patience in the face of the suffering and hard times that still lie ahead of them. Furthermore, it is the decisions by the "higher-ups" regarding repatriation, resettlement, assimilation, or other provision for these individuals which is of most vital importance. He states that from morning to evening there is a countless stream of people, until one gets the impression that the whole sad world is on the move, looking vainly for lost families or friends or happiness, and accepting gratefully any helping hand which is held out to them. A few of these persons can be aided, some must be referred to the military government, or to the German civil authorities for proper action, but far too many can only be listened to with sympathy and with attempted understanding.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

Word has been received of the death of Herman Newman at Moylan, Pennsylvania, on December 10. By his previous request this was to be his last contribution of "Fellowship in Meditation." A more complete statement will appear in the following issue.

PATHWAYS TO GOD—PRAYER

Seek ye the Lord while he may be found, call ye upon him while he is near.
ISAIAH 55:6.

* * * *

One of these deep constructive energies of life is prayer. It is a way of life that is as old as the human race, and it is as difficult to "explain" as is our joy over love and beauty. It came into power in man's early life and it has persisted through all the stages of it because it has proved to be essential to spiritual health and growth and life-advance.

RUFUS M. JONES.

* * * *

There are signs of a return to richer and more adequate ways of interpreting the values and spiritual issues of life. With these fresher discoveries will come new faith in God and that will carry with it an increase in the reality and power of prayer.

RUFUS M. JONES.

* * * *

We can pray with dynamic effect on ourselves only when we pray with living faith in something more than ourselves.

RUFUS M. JONES.

* * * *

The mystic loves to figure his path as a ladder reaching from earth to heaven which must be climbed step by step. . . . First, there is the purgative step by which the soul becomes cleansed from all worldly elements; then, the illuminative, in which it begins to catch some vision of God; finally the unitive, in which the state of perfect contemplation and the sense of final union with God has been attained.

RAYMOND CALKINS.

* * * *

On desert sands the vision comes,
As men turn towards the east,
And while some fasting, see God's face,
Some find him at the feast.

In temple and cathedral dim,
Thro' vigil, chant, and prayer,
Wherever man cries out to God,
The living God is there.

HINTON WHITE.

* * * *

In response to Roger Babson's question concerning the most promising field for great discovery, Steinmetz replied: "I think the greatest discovery will be

ICICLES

They stir and wake this winter day
As the sunlights through them play:
These frozen gems of yesterday
Move in their sleep and dream of May

MARJORIE METCALF.

ESOTERIC

Tell me in two words,
Or amply in three,
Only beware not
Too obviously.

Hide it in metaphor,
Literal shun,
Cast a spell over it,
Delicate one.

WALTER HENDRICKS.

STONES

The white stones in the sea
Can measured be.

Not so the stones of earth
Whose heft or girth
No telling is.

The pebble the plough-share scrapes
May be mightier than the capes
Of Hatteras.

The cobble the cutter-bar glances
May be one of earth's arrogances.

It may be hoof or horn
Of ancient unicorn.

It may be the proboscis
Of whatever has this.

No wonder I am sceptical
Of every pebble.

WALTER HENDRICKS.

WORST ENEMY

I gird myself against my foes
To keep myself from harm;
And fortify myself at sight
Of slight or strange alarm.

But fiercest, cruelest of foes
I cannot shut without;
I cannot fight against myself
Nor put myself to rout.

WALTER HENDRICKS.

DEATH

Men ask me what and when is death
And where the dead may be:
Look in the mirror of my verse
And haply you may see!

Dead is he who cannot share
The world's despair and bliss;
Who lacks delight in sun or air
Or passion in a kiss.

And dead is he who isn't born
Anew with every spring;
Who does not love—then lose—then mourn...
Yet joy, remembering.

He's surely dead who cannot lie
In leisure by a stream;
Who isn't lonely, isn't free;
Who never had a dream;

Who never walked his love at dawn;
Whose soul has never bled . . .
Vainly has such a one been born—
For, yet alive, he's dead.

MARY WALSH.

made along spiritual lines. Here is a force which, the past clearly teaches, has been the greatest power in the development of men and history. Yet we have merely been playing with it, and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful."

* * * *

When prayer is no longer pleasant to the taste . . . we still hold to our prayer for the sake of God alone, though it be prayer in the storm and in the dark—that is the test of prayer. God leads all who love Him sooner or later through this desert. To find ourselves in dry places of prayer may be the sign that we are making progress along the road that leads to God.

CYRIL HEPHER.

* * * *

Teach us, good Lord, to serve Thee as Thou deservest, to give and not to count the cost; to fight and not to heed the wounds; to strive and not to seek for rest; to labour and to ask for no reward, saving the knowledge that we do Thy will; through Jesus Christ our Lord.

IGNATIUS LOYOLA.

Church membership officially reported for the Continental United States increased 32.8 per cent between 1926 and 1943-44, and the number of local churches increased 9.3 per cent. The 52 religious bodies having over 50,000 members, and reporting for both periods, added 16,995,642 persons to their rolls, while 133 smaller bodies added only 217,343 persons. Fifty of the 133 smaller bodies reported decreases. Six of the 52 larger bodies reported decreases.

Damage to Great Britain's churches has been far less than expected—not one of the great cathedral churches was lost. Medieval churches suffered the least since most of them are far from the big cities.

Prediction that illiteracy would be stamped out of the world within fifty years or even less time, was made by the Rev. Arthur Henry Wilkinson of London, a secretary of the British and Foreign Bible Society.

The World Council of Churches has received a gift of a million dollars from John D. Rockefeller, Jr., it was announced by Dr. Henry Smith Leiper. About one-half will be used for relief and reconstruction program and the other half to establish and maintain a Christian laymen's training center on the Continent.

THE PARABLE OF LOVE

By RUTH JENSEN

There was a certain man of great wealth who had many sons, and he was anxious lest his neighbors come and rob him and take all that he had. And so he called his eldest son unto him and said: "My son, as thou knowest, I have great wealth, and I dwell day and night in the fear that my neighbors will come and steal, and I shall be left without my house and my vineyards."

The son was troubled.

"And so, my son, I have decided that thou shalt give this year of thy life to protecting thy father's property. I shall spend well and much in order that thou mayest have good training, and I shall buy for thee the best weapons that my stewards can find. Then if my neighbors come to rob me, thou wilt be prepared to frighten them away, or, if they be too bold, thou mayest be able to kill them."

The son replied, saying, "Yes, my father," and he bowed his head in obedience and went away to make ready.

Then the father called unto him his other sons, saying: "My sons, your eldest brother has agreed to give a year from his work in my vineyards to protect my great wealth from the greed of my neighbors. As each of you reaches the age of your brother, I shall expect you to give your year of service, also. After that, ye shall review your training from time to time in order that ye may keep in readiness to defend my property."

Most of his sons said, "So be it," and went their way, eating, drinking and working in the vineyards, until the time should come when they would give their year of service.

But one son returned, saying: "My father, I would speak with thee. Why distrusteth thou thy neighbor? Hath it not been said, 'Thou shalt love thy neighbor as thyself'?"

The father answered, "My son, thou quotest the Scriptures well, but how can I love my neighbor when I fear that he is plotting to rob me of my wealth?"

"Thou forgettest that saying, my father, 'Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise'." My father, is thy wealth more precious than thy neighbor? I love thee, father, but I cannot serve two masters. Thou art asking me to learn to kill other men's sons, which is forbidden by God.

"Thou art seeking protection for thy family and property by locking thy doors and arming thy sons against thy neighbors, whom thou fearest to be thy enemies. But even were they thine enemies, our Lord hath said, 'Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.'"

But the father would not be persuaded, for his heart was hardened by long years of laying up treasures on earth, and the son departed, sorrowing that his father trusted no man. But this son went unto his brothers and told them what he had said unto his father. He labored with them, and they hearkened unto him and believed. And the sons came unto their father and said:

"We have strayed from the will of our Master. We worship Him on the Sabbath and honor Him with our lips, but our hearts are far from Him. We say we love God, but can we love Him and not love our neighbors? Instead of arming against them, our father, let us call our neighbors together and learn whether any hath need, in order that we may share with them. It hath been said that we should bear one another's burdens."

And the father's heart was opened, and he wept. And he bade his sons call in his neighbors, and when they had come he spake unto them:

"I have long been a selfish man, gathering unto myself and my family many of the world's goods, which I have of late grown to fear might be lost to me. But my sons have revealed unto me the evilness of my ways, and I beg that ye shall forgive me. Let us become friends in love and trust."

And the neighbors were pleased with the truth this man spake, and they agreed to abide in peace, and henceforth no man had aught to fear.

The deputation of the Federal Council of Churches to Japan found Kagawa with undiminished faith in the future of the Christian enterprise. With more than his customary vigor this world-renowned Christian is busily at work on many fronts including evangelism, the organization of co-operatives, the relief of the homeless and needy and the strengthening of the Social Democratic Party. Time and again Kagawa said to the American churchmen, "Give us your prayers and send us Bibles and good missionaries."

A resolution urging the return of foreign missionaries to Japan as soon as possible was adopted by the executive committee of the United Church of Christ in Japan. The committee also advocated immediate temporary rehabilitation of the five hundred damaged and destroyed Japanese Christian churches.

Book Reviews

SEVENTY TIMES SEVEN
BY RUFUS D. BOWMAN
Brethren Publishing House, Elgin, Illinois, 1945—158 pages—$1.50

Devotion to the principles of goodwill, non-violence and non-participation in war animated Alexander Mack, founder of the Church of the Brethren and his followers. Now, nearly two hundred and fifty years later, Dr. Rufus D. Bowman has undertaken to appraise realistically the status of his communion's historic pacifist witness in the era of World War II. This is a study book for youth and adults who wish to consider the historic tenets of this church. The general reader will be interested in the survey of the position of a pacifist church in a nation engaged in total war. Officially the Church of the Brethren has maintained its principles but only a strong minority of the laity have maintained personally the pacifist position. This book represents an effort to provide practical help to those who would revitalize an historic principle.

For Younger Young Friends

FOLK SONGS OF THE DOUKHOBORS

At Christmas time we naturally turn to song. Ever since the shepherds heard the angel's song. "Peace on Earth, Good Will to Men," at this time of year people break into singing, even though it may be in a sad or minor key. The people of different lands all have songs that have been handed down by parents to their children for many generations. These are called folk songs, and they tell something of the joy and sorrows of a particular nation. In the Bible we find the songs of the Hebrews. We have all heard the spirituals of the Negroes. We have learned some of the folk songs of different countries if we have had folk dancing in school. If we knew the folk songs of many lands, perhaps we would understand the folk who live there, and we should be less likely to go to war with them.

In Canada live a group of people called the Doukhobors, of Russian descent, whom Friends have visited. Howard Elkinton has brought back some of their songs to us. He tells of a song about a little girl who lost her parents and went with a foster mother in "some State in the United States"—curiously the song does not tell whether in California or Pennsylvania. At all events the foster mother died and the little girl went to the railroad station and boarded a train. The conductor asked her for a ticket but she had none. He then asked where she was going and she replied, "To heaven." He inquired who told her that she could get to heaven by taking a train and the answer is, "My mother." There the song stops, it does not say that she got to heaven, but it leaves us with the simple faith of a little girl.

There is another song of a wealthy man who came into a village in Russia, comfortably seated in his three-horse sleigh. He tapped the driver on the shoulder, and he drew the sleigh to a stop before a great building with a double-spread eagle on the front door, and asked the caretaker what this building was. The caretaker replied, "This is King Alexander's prison, sir!" The traveler then questioned about clothes, food, and care. The caretaker was a "trusty," one who had been a prisoner and was now trusted, so he could answer all the questions about the prison. He said that the prisoners had borsch (a soup) three times a day, but it was served cold; that there were ten brooms in each cell so there was no excuse for dirt; and then the song goes on telling of life in the prison. The wealthy traveler thanked the caretaker for the interesting information but he had to drive on and with a crack of the whip, his sleigh disappeared in the vast, white wastes of Siberia. He was interested in hearing about what went on in the prison but he was not interested enough to help make conditions better.

In another song, the story is told of a Doukhobor named Peter, who was very strict about the Sabbath. He was walking from the town of Brilliant to the village of Thrums, where the road winds along the Kootenay river, when he met an old uncle who lived far back in the country in Canada. Peter stepped up and held his horse, asking him where he was going on the Sabbath. When the grizzly, country man said to Brilliant, Peter replied, "It is Sunday, the Lord's Day, and even if you do want to work on this day of rest, you should not work your horse." With that, he unhitched the horse and let him stray away.

Then there is the song which is much like our "Onward Christian Soldiers" except that it urges the Doukhobors to lay down their arms, destroy their weapons and live as Jesus Christ intended they should, in peace. Then there are other songs in which the singer asks to be given a loving and forgiving spirit, and that he might do good in spite of damage and hurt, and to have a right spirit within.

Let us see what we can learn about the folk songs of other lands.

Man is at his best in a time of testing, trial, and temptation.

A Parable

"Chug, sputter, chug"—the coupé slowed down to a coughing stop, and the driver got out and stood on the sidewalk and looked at his gas-less vehicle. He had reached the bottom of the hill—but he was powerless to climb the hill ahead—powerless even to move at all. Just then a great tank truck of gasoline, like a cylinder mashed rather flat, drove around his stalled car and traveled on up the hill. The man of the auto looked at it yearningly and stared after it until it disappeared over the brow of the hill. Then he trudged up the hill to the nearest service station and came back with what he could carry himself—enough to carry him some distance.

"Ah-ha, old fellow," I said to myself, "I know just how you feel." I was collecting money for something I very much believed in, that concerned a great many people, and I still had some funds to raise in a short time. Every time I met or saw a man of wealth in his office or on the street I would look at him yearningly, thinking like the man of the auto, "If you would just stop and say to me, 'Can't I fill her up for you?'—how wonderful it would be!" He had such a lot of money and could give me what I needed and would never miss it at all.

Now I am collecting money for the Walter C. Woodward Memorial Fund. Several persons have already shown me that they are thinking along the same lines in connection with that fund. "Now what you must do," they say to me, "is to go to some of the wealthy Friends, or to rich friends of Walter Woodward's and get them to give you money in large amounts." We shall need some large gifts if we raise the twenty-five thousand dollars which we have started out to get, but when I suggest that they personally give what they can to the fund, they look a little pained. They immediately begin to tell me of various personal expenses which have apparently taken everything they have, and they begin glancing around to see if they can not find a big tank to sic me onto.

If everyone of Walter Woodward's friends and neighbors; if everyone who has been helped by his written or spoken word or by some personal kindness of his; if everyone who has chuckled over his travelogues; if everyone who has worshiped with him or worked with him on some worth while project; or, if everyone who believed in the work he was doing; if everyone who would like to keep the work of some young, talented Friends and others for the Society of Friends or for society at large, would just trudge over to his own bank account or go into his own pocket and bring back just what he can carry himself, how far we would go.

HELEN T. BINFORD.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

GREAT NEED OF CHILDREN IN EUROPE

One million European children will perish during the coming months unless Americans send food, clothing, and vitamins overseas immediately to France, Belgium, Holland, and Italy, according to the Foster Parents' Plan For War Children. This information comes to Edna Blue, Plan Executive chairman, from staff members in these countries who have just completed reports on the conditions of children overseas.

From Eric G. Muggeridge, Plan Executive Secretary in England, who has just returned from a trip through France, Holland, and Italy, comes the following report:

"There is no peace where children are hungry and naked. The war is over but the children in Holland, Belgium, France, and Italy would never believe you. One million children will die this winter in these countries unless help comes immediately from America. In every country that I have been in, the soldiers who fought to bring this war to its successful end have taken their own rations to feed the children."

"Witness if you can, men who have known battle, scraping their plates in the mess hall to make a stew for the hungry children who gather outside. Lines of hungry children begin to form at least five hours before the stew is ready to be given out."

"The only way in which I can tell you what it is like is to say that swarms of starving, ragged children devour every scrap of food, fit or unfit, that they can get hold of. Perhaps this must be seen first-hand before the world really knows that it must share with these starving children. I entreat you as I have always done—do not fail them please."

SHOULD THIS BE SO?

Ivy Mason who is in charge of the work in England writes: "It is all very amazing to us to read about the reconversion in America—and how soon there will be more than enough food and clothing to go around—something really to look forward to now that the war is over. For ourselves, the outlook is rather bleak. In some ways the British people seemed happier and braver during the actual dreadful war than they do now. I sometimes wonder how I shall be able to stand in line for hours and hours, and how I shall be able to get along on such short food rations, to say nothing of clothes. I have long since stopped thinking about them.

"You mentioned in one of your letters that your efforts sometimes seemed very small as you shipped cases of clothing to us. I must certainly tell you right away that one decent item of warm, clean clothing is a very big thing to us here. As you know, I have been able to send complete outfits to Belgium for the children and have also used a great deal of clothing for the Dutch children. You also know that clothing was shipped to France: so as you share with us, we share with all those that it is possible for us to reach."

Letters from the Channel Islands report that conditions are grave. Although the children have been returned to their homeland, they are still desperately in need of help. Many children have no homes to return to. Many fathers and mothers have died through the long and bitter struggle. Others are missing, and it is hoped that they may be alive and in Germany where they were sent for enforced labor. Only the first step toward the rehabilitation of these children has been taken, and we are anxious to stand by them until they no longer need a helping hand.

Madam Madeline Bogaert reports from Belgium that she is meeting untold difficulties, but worst of all has been a widespread epidemic of infantile paralysis. All work for a while had to be suspended because of this. This was shocking news, and there seemed so little the Plan could do about it. We hastened to send blankets and bed clothing which were badly needed. Many of these children will be confined to bed for sometime and we are hoping to send toys and games to them in the near future. Not so long ago we were sending children toys and games to keep them occupied and diverted during air raids. The road back to normalcy for these little ones who have suffered the ravages of war, does have many unlooked for bumps which must be overcome.

NEED FOR GOOD USED CLOTHING

To help in meeting the situation, the Foster Parents' Plan For War Children has two suggestions. It appeals to Americans to support one or both.

First it asks for clean, used clothing of all kinds for men, women, children and babies. Shoes are needed most of all. Thousands upon thousands of families are trying to start life anew overseas and set up house again.

Have you curtains, towels, clean floor mats, table cloths, napkins, unbreakable dishes and children's toys and games? Will you please send your package to the Merchandise Receiving Depot, 991 First Avenue, New York 23, New York.

Second, it asks that public or private schools, other organizations or individuals, "adopt" children of fourteen different nationalities in the fifty-six children's projects the Plan operates in France, Belgium, Malta, Italy, and England. The foster parent receives a picture and case history of the child he is helping, and pays $15 per month. Those cash contributions should be sent to the Foster Parents' Plan For War Children, 55 West 42nd Street, New York 18, New York.

Thousands of French, Dutch, Italian, Belgian, and British children face the hardest winter of their young lives. America had a vital stake in the war. It is our duty to help the children of devastated Europe now before it is too late. More than thirty thousand children of all nationalities have been helped by the Plan since its inception eight years ago.

Foster parents include Mrs. James Couzens, Representative Clare Boothe Luce, Kate Smith, Dr. John Haynes Holmes, Allan Jones, Tallulah Bankhead, Cornelia Otis Skinner, Jack Benny, Fred Allen, Mark Van Doren, and Clifton Fadiman. An international committee composed of the Earl of Listowell, the Viscount Cecil of Chelwood, Mrs. Harry S. Truman, Mrs. Eleanor Roosevelt, Helen Hayes, and Russell Maguire are sponsoring the work of the Foster Parents' Plan For War Children.

Elsewhere in this issue, reference is made to a letter prepared by a Friend's family and sent to the President with their signatures. Here is something perhaps new in family education. What if Friends' families would study a paragraph from the Constitution of the United States, as did this family, consider the discussions on current legislation, and then write the President or sentators with the signatures of parents and children attached. It would greatly encourage children to grow up with a sense of enlightened responsibility as Christian citizens. We commend the idea strongly.

Marion E. Kelsey wishes to express her appreciation for the notes and letters of sympathy which have been received since the death of A. Edward Kelsey. She attempted to reply personally but found the responsibility too great. She plans to spend December and January in San Jose, California, with Robert and Mary Frances James at 220 South 7th Street.

QUAKERDOM · AT · LARGE

Robert Simpkin recently sustained severe injuries when struck by an automobile. He was crossing the street when the accident occurred. He has several broken bones and painful bruises and is now recuperating in a hospital.

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After her return from the Five Years Meeting, Mary Bradfield suggested to her Meeting in Cleveland (Magnolia Drive), the sending of food parcels to Friends in Europe. Three hundred dollars were received for this purpose. They will send one box a month to fifteen families in Europe.

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L. Glenn Switzer, member of Pasadena Friends Meeting and a moving spirit in the men's movement of California Yearly Meeting, was in Washington, D. C., on business recently. In keeping with good Friendly tradition, he visited among Friends on his way. A long distance call to the Five Years Meeting office put him in touch with other Friends en route. We need more of such visitation and concern. Friends, make your miles count for the Lord!

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President Dennis of Earlham College has announced that the National Housing Authority has approved the school's application for a veterans' housing program, whereby married ex-servicemen enrolled under the G. I. Bill of Rights will be provided with small, complete housing units, fully equipped, which will enable them to live within the monthly subsistence allowance. The location of the houses will probably be on the college property south of the campus.

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Guilford College has ninety-four young Friends in its 1945-46 enrollment this year, sixteen of whom are recipients of one hundred dollar scholarships, awarded by the College and North Carolina Yearly Meeting for the purpose of developing leadership in the Society of Friends. The enrollment includes students from the following Friends' schools: Barnesville, Westtown, George School, Friends Select, Abington, William Penn Charter, Germantown, Brooklyn, and Oakwood.

NEWS OF OUR MEETINGS

Special services were held recently at New Westville, Ohio, Friends Meeting with Homer E. Biddlecum as speaker. His messages were well received and the members have been drawn closer to the Meeting. C. E. Dowdell, head of the Clean Life League of Ohio, lectured on temperance, illustrating the talk with slides, at a recent Sunday service. Billy and Marie Lewis were with the Meeting for a week, organizing and helping the children and young people in their Christmas program.

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Errol T. Elliott, Editor of THE AMERICAN FRIEND, brought to University Friends Meeting a series of challenging messages during the week of November 25 to December 2. Those who heard him were strengthened and given a new vision of the possibilities of a dedicated life. In this week of Religious Emphasis, he also spoke in Friends University chapel each morning, and was available for conferences with students during the day. His work there was highly appreciated. Wichita Friends are thankful when one of their own comes back to minister so helpfully.

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Ackworth Quarterly Meeting was held at Motor, near Milo, Iowa, on November 17 and 18. Verne Higgins of Indianola spoke on Saturday morning on the subject of "Re-digging Old Wells," making application to devotions in the home and relationship to the church. Robert B. Shattuck, of the Central Offices at Richmond, was present throughout the sessions and admonished the church to be ready for the boys as they come home from Service, CPS camps or prison. The church created the attitudes that have brought convictions with regard to war and they must rise to be worthy to help the boys make their adjustments.

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Salem Quarterly Meeting was held at Stockport, Iowa, November 24 and 25. Following a testimony and prayer service, Cecil Hinshaw spoke at the morning service. On Saturday afternoon, the regular business meeting was held. The juniors, under the direction of Pearl Wicoff, are much interested in their own Junior Quarterly Meeting. Bessie Collins from this Quarterly Meeting attended the Five Years Meeting sessions, and appreciation was expressed for the reports brought back to each Meeting. Following the business session, an hour was given to the Department of Peace and Public Morals under the direction of Charles Carter. Cecil Hinshaw remained in Stockport for the Sunday morning service, when he gave the message.

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On December 2, Traverse City, Michigan, Friends held a home coming when Edson A. Simons, past eighty-one years, gave the message in the morning service. In the evening, three young men together with the pastor, Chester B. McKean, and Edson Simons, were on the platform, each in turn telling of their call to the ministry. The young men were William Stables of White's Institute, William D. Riley and Christian Chrisopher recently in the army and coast guard. Three others of the Meeting are looking toward Christian service. They are Ernest Fritschle now in India with the army, William Paulson now in Newago, Michigan, and Beatrice Carmien now in Guilford College. These young people at times take over the meetings.

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A Thanksgiving service was held the evening of November 21, by Muncie, Indiana, Friends. The pastor, Robert Jones, had invited the two neighboring churches—the Jewish congregation of Beth El Temple and the congregation of the Church of the Brethren to worship together. Pastor Baker of the Brethren brought the Thanksgiving message and Archie Lapin of the Jewish faith read the Scripture. On Sunday afternoon of November 25, an open house was held from three to five o'clock in the church parlors in honor of the new pastor and family, Robert, Evaleen and Bobby Jones. The Young Married People's Class with their teachers, Mr. and Mrs. Clarence Alexander as co-chairmen, formed the committee in charge. A spirit of cooperation pervades Muncie Meeting in the work of the Kingdom under the leadership of the new pastor.

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Orville Fisher, minister of Mooreland, Indiana, Friends Meeting, and his family have prepared *as a family* a letter to President Truman. After presenting their case against peacetime conscription, they end their letter with the following gracious yet pointed words: "So, Mr. President, while we are praying that God will give you wisdom and divine guidance, we would also ask you to give prayerful consideration to the things which we as common Christian folk feel are worthy of your highest meditation, lest having sacrificed so much to preserve our traditional freedom and liberties from destructive forces from without, we go down in defeat, and surrender those same freedoms and liberties to evil, destructive forces within."

Other families may be encouraged to act similarly.

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Twenty-five Young Friends from various sections of the State of Maine met at The Maine Idyll, Freeport, Maine, for a regional mid-year meeting. Evelyn Jones of South China presided. Ralph Cook of Portland reported on the Five Years Meeting. Priscilla White of

Bates College, Lewiston, told of her experiences last summer at the Friends' work camp in the Kentucky mountains; Faith Stevens of Hinkley spoke of her work at Friends House, Baltimore, Maryland, and Lelia E. Marstaller of her summer's work on the West coast and her visits with Friends across the country. Harold Burnham of Portland, Recording Clerk for New England Young Friends, led a discussion of plans for the next Yearly Meeting. James A. Coney, Field Secretary of New England Yearly Meeting, with Elsie Coney his wife; and Lindley J. Cook, pastor of the Portland Meetings, met with the Young Friends.

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At a Sunday morning service of East Whittier, California, Friends, an informal report of the Five Years Meeting sessions at Richmond was made by Harold and Ethel Walker and Ashton and Marie B. Otis. A banquet was enjoyed by one hundred and seventeen persons honoring the teachers of the leadership training classes, Willard O. and Caroline Trueblood and Claire Weiremuller, and the pastor and wife. Thirty-one ladies attended the November meeting and luncheon at the Cole home. Marian Keates of Pasadena, and member of the executive committee of the Woman's Missionary Union, conducted the devotional period. Esther Haworth, also of Pasadena and chairman of the clothing section of the AFSC in Pasadena, told of the various lines of service carried on by the Service Committee at the interracial camp at Quaker Meadow, at the Japanese Hostel and Friends House in Los Angeles; at Whittier Institute of International Relations; of Civilian Public Service and relief work in war-torn Asia and Europe. By means of slides, she showed the needy condition of these people. One hundred and seventy-six tons of clothing have been sent from the A. F. S. C. in Philadelphia during the past six months to help relieve the need.

CONTRIBUTORS

GORMAN Y. DOUBLEDAY—Friends minister, Friends Memorial Church, Berkeley, California.

WALTER HENRICKS — 1155 East 56th Street, Chicago 37, Illinois.

THOMAS E. JONES—President of Fisk University, Nashville, Tennessee.

MARJORIE METCALF — 817 East 44th Street, Indianapolis, Indiana.

E. MERRILL ROOT—Professor at Earlham College.

J. HENRY SCATTERGOOD — Prominent business man and Friend of Philadelphia, Pa.

MARY WALSH — Tecumseh, Ontario, Canada.

ANNUAL MEETING OF RURAL LIFE ASSOCIATION

At the annual meeting of the Rural Life Association, held at Wilmington College, December 1, the following officers were elected for a term of one year: Chairman, William E. Berry, Richmond; Vice-Chairman, Mark Shellhaas, Trotwood, Ohio; Secretary, Edith Wildman, Richmond; Treasurer, M. R. Garner, Richmond. The following persons were elected to the Board of Directors for a term of three years: Arthur M. Charles, Richmond; Sumner A. Mills, Indianapolis; Arthur E. Morgan, Yellow Springs, Ohio; Ezra R. Moser, Bluffton, Ohio; Nettie Weybright, Syracuse; Millard S. Markle, Richmond. Appointments to the Board by cooperating agencies were confirmed as follows: Illinois Yearly Meeting, Wilbur Sutherland; Iowa Yearly Meeting, Lawrence Tatum; Western Yearly Meeting, Leland Chapman.

William E. Berry, who presided, presented the report of the treasurer, M. R. Garner, showing a small balance with all bills paid. Stanley Hamilton, Executive Secretary discussed his report of the activities of the year. There are now six hundred and fifty-four members, a net gain of two hundred and three in the past year. The lending libraries were used in thirteen communities and in four states. Bulletins and pamphlets dealing with farming and community life, numbering nearly fifteen hundred, were mailed out to members. There were two hundred and ninety-four interviews with young people about rural training and placement. The Secretary took part in over one hundred sessions of conferences and meetings in sixteen states with an attendance of over five thousand persons. Progress at Butterworth Farm School was noted, as was also the increasing use of the Rural Life Association office as a medium of exchange for persons seeking farms, renters, rural jobs, information, books, and study courses.

Earlham College extended an invitation for the next annual conference to be held there next December, which was received with appreciation, but no decision was made for the present. There were ninety-one registered delegates in attendance at the rural life conference, of which the annual meeting was a part, with about one hundred and fifty persons present at different times.

Persons attending seemed pleased by the quality and practical application of the program. There was good discussion at each session. There was an encouraging increase in the number of school and college students present. One of the outstanding sessions was held on Thursday evening, with Dan West challenging farm people to help with relief needs throughout the world, and Dr. O. E. Baker urging father-son farm partnerships and other adjustments to keep young people in the country. The discussion led by Mrs. Dan West on "The Rural Home" was much appreciated, as were the talks by Arthur E. Morgan, showing the opportunities and needs of small towns, and of Herbert Evans of the Ohio Farm Bureau, who urged better understanding between farmers and industrial workers and pointed out the studied attempts being made to keep them divided.

FRIENDS HISTORICAL ASSOCIATION

At the Annual Meeting of the Friends Historical Association Fourth day evening, Eleventh Month 28, at the Carl Shurz Memorial Foundation, Philadelphia, Pa., members and guests heard an inspiring address by William Hubben on "German Friends, Past and Present." He traced the growth of Quakerism in Germany from the time of the visits of English Friends in the seventeenth century to the present day; explained the relationship of early German Quakerism to a pseudo-Quaker movement and to the Pietistic Groups, and discussed early anti-Quaker activities. In describing modern Quakerism in Germany, he spoke of two communal experiments and emphasized the respect of even the Nazis toward the Society of Friends. Although individual Friends had been imprisoned for pacifistic or socialistic work, they were never molested because they were Quakers.

Preceding the address by William Hubben there was a short business meeting and a talk by Wilbur K. Thomas on the historic Custom's House Building which is the headquarters of the Carl Schurz Memorial Foundation. Wilbur K. Thomas, the Director of the Foundation, and his staff extended a very warm welcome.

Exhibits of ancient and modern German writings were prepared by the staff of the Friends Historical Library. The material for the exhibits was lent by William Hubben, the Quaker Collection at Haverford College, and the Friends Historical Library at Swarthmore College.

A surprise feature of the evening was the introduction by Dr. William Comfort of Jessamyn West, author of *The Friendly Persuasian*, a book of short stories with a Quaker milieu which reviewers are hailing as a potential literary classic.

The meeting was followed by refreshments and an enjoyable social occasion.

E. VIRGINIA WALKER.

The World View

The Reverend Dr. Henry Pitney Van Dusen was inaugurated recently as tenth president of the faculty of Union Theological Seminary in the Riverside Church in New York City.

* * * *

Dr. H. S. Bender of Goshen, Indiana, spokesman for the Mennonite Central Committee of America, appeared before the House Military Affairs Committee to reiterate his denomination's opposition to compulsory military legislation.

* * * *

Former Governor Harold Stassen of Minnesota resumed his duties as president of the International Council of Religious Education at a special staff meeting at the Council's national headquarters. He has been on leave of absence for thirty months.

* * * *

"Which one of three or four children to save is the heart-rending decision many European mothers face today," declared Dr. M. R. Zigler, Executive Secretary of the Brethren Service Committee, on his return from a trip to France, Belgium, Holland, and Germany. He said that "the twelve millions likely to perish abroad from cold and hunger this winter lend urgency to our appeal to Congress for granting of additional funds for UNRRA activities."

* * * *

London rallies to appeals to the "Save Europe Now" Committee and fifty thousand people have already stated their willingness to spare food and points toward feeding Europeans of whatever nationality. British papers point out that the blockade of Germany after World War I was prematurely lifted because the occupying troops threatened to mutiny if the starvation of German children continued. Conditions, particularly in eastern Germany, are infinitely worse now than at any time after the First World War. Already British soldiers are risking court martial by giving pertinent facts to the Press. Worldover Press.

* * * *

At a conference sponsored by the Federal Council of Churches and the local Church Federation of Los Angeles, one of scores of similar conferences being conducted throughout the nation, leaders declared that a pivotal point in history had been reached, with chaos on one side and spiritual renaissance on the other, and with human beings left to decide their own destiny. Bishop Karl Block of the Episcopal Diocese of San Francisco declared that the atom bomb has assured even the unimaginative that we have reached a crisis; that the church is not spiritually prepared for the emergency, for the virus of the world has infected the blood of the church, but it is not too late to prepare. Mahlan B. Young of the Northern Council of Churches said that "Happily the day of trying to scare sinners with threats of hell has passed, but the day has not gone when it is the duty of ministers to seek to inspire men to live according to God's commands." He said that he was not sure that the church as at present organized will survive, for it has sometimes neglected the spirit of Christ, and that the spirit of evangelism is needed among ministers and laymen.

From R. N. S.

THE INDIANAPOLIS CONFERENCE ON EVANGELISM

By MURRAY C. JOHNSON

A one-day conference on Evangelism was held on December 5, in Indianapolis, in the Roberts Park Methodist Church. This was one of fifty such gatherings planned across the nation by the Federal Council of Churches of Christ in America for the two-week period between November 26 and December 7. The one in Indianapolis was sponsored by the Indiana Council of Churches, aided by cooperating denominational Boards of Evangelism, and varied Indianapolis church groups. Representatives were present from practically all evangelical denominations in the State. In an earlier statement Jesse M. Bader, Executive Secretary of the Department of Evangelism of the Federal Council of Churches, had said the conferences were being held to "give information and provide inspiration on the eve of the 1946 year of Lay Evangelism." In speaking of this particular Conference one could again use his words and say it was "a day of great fellowship—far vision—heart searching—and renewed dedication in the things of Christ and His Church."

While viewing evangelism as an ever-present need and the prime task of the church, James S. Chubb, Associate Secretary of the Commission on Evangelism of the Methodist Church, Nashville, Tennessee, said that the general neglect of the church made evangelism more imperative today than ever before. He stated that "forty per cent of the present school population in the United States have never been in a church, and each Sunday morning 100,000,000 Americans stay away from church services." He further called attention to the fact that only twenty-five per cent of the present members of the church attend its services regularly. A program of Home Visitation Evangelism that will use laymen was advocated by Marvin O. Sandsbury, pastor of the University Church, Des Moines, Iowa. He said that such is "the only way to reach the average citizen who is no longer going to church. If he is ever to be reached, the church must go to him, for certainly he is not coming to the church."

Carrol O. Marong, of the Northern Baptist Convention of Chicago, Illinois, felt that the "non-professional" presentation of Christ by laymen is a thing "singularly necessary for today." George E. Sweazey, Secretary of the Deparment of Evangelism Board of National Missions Presbyterian Church, New York, said that when one starts out to testify unto others for Christ he may expect "miracles to happen." He related several incidents of people whose timid and fumbling witnessing for Christ had produced wonderful results. It is indeed true that one does not have to be great in order to accomplish great things for a great Christ! Dr. Hugh Thompson Kerr, for more than thirty years pastor of the Shadyside Presbyterian Church, Pittsburgh, told of his visit to England from which he has just returned. Quoting English church authorities, he said that the trend in England was definitely away from the church. He said that ten to fifteen per cent of the people were associated with the church, fifty per cent go to church occasionally, fifteen per cent were indifferent, while fifteen to twenty-five per cent are openly hostile. He felt that the church of America must deepen its own spiritual life and then develop a genuine concern for the unchurched people in all communities.

Little emphasis was placed upon method by any speaker. Results—winning people to a commitment to Christian living—this was the one thing sought. Any method—old or new—that won people was acceptable. It was interesting to learn that many denominations are planning to stress evangelism in the near future. Among these are the United Brethren, the Evangelical, the A. M. E. Zion, the Northern and the Southern Baptists, the United Church of Canada, the Presbyterian United States, the Lutheran and the Methodist. The Society of Friends is not in the above list and possibly would not want to subscribe to a formal program of church extension and evangelism, yet it has a message which other people both need and want. Certainly it has a responsibility for individuals within its area of influence. There is a place for evangelism among Friends, and there is a place for Friends in any discussion of evangelism. It would seem that 1946 will be a year when the "waters will be troubled" for kingdom building. May we as Friends not neglect "the time of *our* visitation."

SUNDAY SCHOOL LESSON

(Continued from page 514)

One of the most blessed discoveries to be made in life is to come to know by experience that "God leads his flock like a shepherd." Jesus pictured himself as the Good Shepherd, leading his flock to green pastures and beside still waters. We are very slow to learn that true goodness is always voluntary. Men may try by coercion and violence to make the world better—but God never. Brute force may be necessary to hold the violent in check but it should always be understood for what it is and never thought of as a solution of the problem. Deliverance from evil comes as we follow the gleam.

Questions:

Were the children of Israel helped by the civilization of Egypt?

What evils threaten the liberty of the American people?

Is it too much to expect our national leaders to follow the voice of God?

P. M. T.

BIRTHS

MUSTAIN—To James C. and Martha Young Mustain, a daughter, Anne, on June 19, at Wichita, Kansas. Martha Mustain is the daughter of President W. A. and Mary Young.

WHEELER—To Forrest and Gladys Purdy Wheeler on September 1, a daughter, Kathleen Faye, at East Whittier, California.

MARRIAGES

MARDOCK-YATES — Frances Marie Yates, daughter of Mr. and Mrs. John Yates of Wichita Falls, Texas, to Kent Boyle Mardock, son of William S. and Lydia Mardock, on November 6, at Newton, Kansas.

MICHENER-CRABTREE — Olive Ann Crabtree, daughter of Mr. and Mrs. J. Russell Crabtree, to John Harold Michener, son of John M. and Anna Jane Michener, on November 25, after the manner of Friends, at the close of the morning worship service. Both are members of University Meeting.

DEATHS

DAVIS—Clara B. Davis on November 28, at the home of her daughter in New Vienna, Ohio, aged seventy-seven years. She was a birthright Quaker, the daughter of Eli and Anna Bogue Coggeshall. She was united in marriage to Joseph M. Davis, a Friends minister, who survives her. Besides the husband, she leaves two daughters, Georganna Scott of San Marino, California, Bertha Blackburn, New Vienna; two sons, Everett of Des Moines, Iowa, and Chester of La Grange, Illinois; twelve grandchildren and nine great grandchildren. Services were held in New Vienna with Ward Applegate in charge and Jane Carey assisting.

DIXON—Harry Jones Dixon, on December 2, at Londonderry, Ohio, aged sixty-three years. He was the son of Simon R. and Mary Ann Dixon and was a lifelong resident of the community and devoted member of the Friends church. He was united in marriage with Blanche Heath who survives. Besides the wife, he leaves two daughters, Mrs. M. M. English, Perrysburg, Ohio, and Mrs. S. A. Schear, Newcomerstown, Ohio; a son, Joseph L. Dixon of Indianapolis; and five sisters, Mrs. Ella Janney and Anna Dixon of Londonderry; Mrs. Robert Jones, Chillicothe; Alma Jones, Cincinnati; and Grace Jenks, Columbus, Ohio. Services were held in the meetinghouse with John L. Montgomery and Adam Flatter officiating.

FARQUAR—Charles Farquhar at his home in Wilmington, Ohio, on November 25, at the age of eighty-one years. He was the son of Benjamin and Mary B. Hadley Farquhar and a birthright member of the Society of Friends. He was the oldest continuous member of Wilmington Monthly Meeting, which he served as elder and trustee, as well as serving as a trustee of Wilmington Yearly Meeting. He was united in marriage with Mabel Brackney who preceded him in death. Surviving are one son, Benjamin; two grandchildren, two sisters, Mary F. Spaid and Caroline Farquhar; and one brother, Oscar Farquhar. Services were held in the Friends meetinghouse with A. Ward Applegate in charge.

PRETLOW — Clotilde Ladd Pretlow, daughter of Robert and Isabelle Pretlow, on November 17, aged eighty-seven years. She attended Earlham College and received her doctor's degree from the University of Minnesota, following which she spent sixteen years as a medical missionary in Cuba. Failing health would not permit her to return there to the work she loved, and she then taught Spanish in Nebraska Central College until her health no longer permitted this. Since 1931 she and her sister made their home in Seattle, Washington, where she passed away.

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

WANTED

Office secretary for Columbus, Ohio, office, American Friends Service Committee; shorthand and typing required. Inquire Personnel office, AFSC, 20 S. 12th St., Philadelphia (7), Pa., or John Kavanaugh, 12 North Third Street, Columbus (15), Ohio.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister RIley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m. Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA.

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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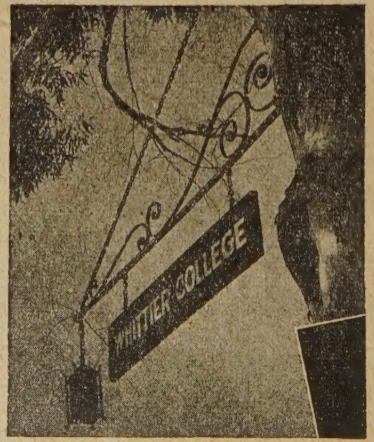

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